

*The True Christian Method of Educating the
Children both of the Poor and Rich,*

Recommended more especially to the
**Masters and Mistresses of the
Charity-Schools,**

I N A

S E R M O N

Preach'd in the Parish-Church of

St. SEPULCHRE,

M A Y the 28th, 1724.

Being Thursday in Whitson-Week;

A T T H E

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools in and about the
Cities of LONDON and WESTMINSTER.

By the Right Reverend Father in GOD,
THOMAS, Lord Bishop of Sodor and Man.

*Publis'd at the Request of the Gentlemen concerned
in the said CHARITY.*

L O N D O N,
Printed by JOSEPH DOWNING, in Bartholomew-Close,
near West-Smithfield, 1724.

The Duke of Wellington's
Chaplain's book of the Duke of Wellington's

Recommendatory notes & illustrations to this

Mysteries and Miracles of the
Christian-Schroeder

IN A

SERMON

Preach'd in this Parish-Church of

St. SEPULCHRE.

May the 28th 1754.

Being Thursday in Midwinter;

AT THE

University-Meeting of the Children

Hungstered in the Chapel-School in say short the
Chimes of TONDON and ESTWINSSTER.

By George Rutter in GOD,

THOMAS Poet Bishop of Sodor and Man.

Bishop of the Reday of the Eastern concerney
in the first CHAIRT.

TONDON

Printed by John Downings in Liverpool-Church
near Mr. B. Smith 1754.



ACTS xiii. 48.

*As many as were Ordain'd to [i.e.
dispos'd or prepar'd for]
Eternal Life, Believ'd*

THE Charity Schools being design'd
to give the *Children of the Poor*
not merely an *Ordinary Education*,
tha't that it self is a mighty Blef-
bitow redio sing both to them, and to the
Publick; But more especially a *Christian Edu-
cation*, whereby they may become Happy to all
Eternity. — I cannot think of a more proper
Subject for this *Solemn Meeting*, than This I
have made Choice of; — which intimates to
us, dw. That there are certain Dispositions ne-
cessary to qualify Men for Receiving and Believ-
ing the Gospel to any saving Purposes. —

4 The True Christian Method

— As many as were ordain'd to, or prepar'd
for, Eternal Life, Believ'd.

Having made this out, we shall then pro-
ceed to enquire, —

First, What These Dispositions are.

Secondly, — What manner of Education is
most proper to imprint them in the Minds
of those to whom the Gospel is proposed.

In Order —

1. In the First Place, — To prevent them
from making Shipwreck of the Faith which they
have once Receiv'd.

2. And Secondly, — To oblige them to live
according to the Precepts of the Gospel which
they have embrac'd.

But I must first observe to you, That this
Text has been sometimes made Use of to fa-
vour an Opinion, which, if true, would render
all Education, with regard to another World,
entirely useless.

The Words *Ordain'd to Eternal Life*, hav-
ing been understood to mean, that such as did
not believe the Gospel to saving Purposes, it
was not their own Fault; They were not *Or-
dain'd to it*, nor to that eternal Life to which
a true Faith in Jesus Christ entitles his Ser-
vants; — That they were never *effectually call'd*

to

to Believe the Gospel, and to obey its Laws ; That Men are *born to unfortunate Ends*, and to the *Ways* that lead to them.

This has been an old Complaint and Refuge of Sinners. *The Foolishness of Man* (saith Solomon) *pervertereb his Way, and bis Heart frettereb against the Lord.* — As if God could take Pleasure in the Destruction or Misery of his Creatures. — An Opinion so absurd, that I should not spend one Moment of your Time in confuting it, but that it is absolutely necessary, that such as are *Candidates for Eternity, of whom so great a Number are now present*, as well as they that have the Care of their Education, should see the mischievous Consequence of falling into an *Error*, which would make *God the Author of Sin* ; — *His Commands unjust* ; — *The Holy Scriptures inconsistent with themselves* ; — And render all the worthy Endeavours of *Parents, of Masters, and of the Societies for Educating of Children, useless, and even ridiculous.*

We need go no further than two Verses back, to see this Error confuted by the Apostle himself ; He there tells the *Jews*, That it was necessary, *i. e.* God had so appointed it, that the Gospel should first be preached to them ; but that They, *by putting the Word of God from them, did, by that Act, render themselves unworthy of everlasting Life.* If

6 The True Christian Method

If to this we add, the Declarations which God himself has made, — *That he would have all Men to be sav'd, and to come to the Knowledge of the Truth;* — *That He desirereth not the Death of a Sinner, but that he should turn from his Sin and be sav'd,* — We shall see plainly, that it is in the Power of every Soul, by the Grace of God, to be happy; provided they put on firm Resolutions of working out their own Salvation with *Fear and Trembling*; i. e. with a Concern answerable to the Loss they will otherways sustain.

We may indeed, as many of the *Jews* did, reject the Council of God for our Good, but then our Destruction will be from our selves, and not from any Decree of God's.

The Truth is, the Word here translated *Ordain'd*, signifies no more than *Prepar'd* or *Dispos'd* for Eternal Life; and so 'tis translated in the Margin of our Bibles. That is, They that were well *Disposed*, They that *Fear'd* God, and were afraid for themselves, They that did not resist the Council and Grace of God, These, when the Gospel was preached to them, very readily embrac'd it: while they that lived at all Adventures, and feared no Evil, who hated Knowledge, and would not choose the Fear of the Lord, such as these *would not, could not Believe*, and consequently, *could not be sav'd.*

This

This premised, We now come to consider the great Truth intimated in the Text :

I. That there are certain Dispositions necessary to fit Men for Receiving the Gospel to any saving Purposes.

Thus it was prophesied of the Messiah, before He appear'd in the Flesh, (*Isa. lxi. 1.*) And foretold who would, and who would not receive Him.

The Lord hath anointed me to Preach good tidings unto the Meek, for they would receive His Message ; — To bind up the broken hearted, for they would be glad of Help and Comfort ; — To proclaim Liberty to the Captives, for they, and they only who should be sensible of their Bondage, would be glad to be set at Liberty.

Accordingly when our Lord did come, He invited such to be his Hearers, to whom He knew his Doctrine would be acceptable.

Come unto me all that labour and are heavy laden, and I will refresh you.

And when He was reproach'd for conversing with Sinners, He only gave this Answer, *They that are whole need not a Physician, but they that are sick ; I come not to call the Righteous, but Sinners to Repentance.*

— Why, were not they all Sinners ?

Yes.

8 The True Christian Method

Yes. — But that which is intimated in this Answer is this, That there are Sinners who are not at all sensible of their bad Condition; and their Condition, for that very Reason, is the more deplorable, because they would not look out for Help; while such as fear'd God, and were in fear for themselves, were exceeding pleased to hear our Lord declare, — *That he came from God to seek and to save that which was lost.* (Luk. xix. 10.)

These, and these only, heard Him with Patience, — consider'd the Tendency of His Doctrine, — examin'd His Miracles without Prejudice, and were at last convinced, — That He was indeed a Teacher come from God; — That He had the Words of Eternal Life; That He made known Things of the greatest Concern to them; they therefore embrac'd His Doctrine, and resolv'd to obey His Laws.

The Apostles fellow'd their Master in this exactly, and proposed the Gospel to such as were previously disposed to receive it. — *Whoever among you feareth God, to You is the Word of this Salvation sent,* Acts xiii. 26. And such, and such only, did receive it.

The Centurion, amongst others, was an Instance of this, and of God's Purpose and Goodness to all such as improve that Light and Grace which He vouchsafes them. — He was

of Educating Children. 9

a devout Man, feared God, gave much Alms, and pray'd to God continually; and being thus prepar'd for greater Mercies, God, by a Providence extraordinary, brought him to the Knowledge of the Gospel.

On the other Hand, we find too many of the Jews so prejudiced against Christ and his Doctrine, that nothing could convince them, no not Miracles themselves.

A remarkable Instance of this we have in the ivth Chapter of this Book of the Acts of the Apostles.

The Apostles having cur'd a Man that was lame from his Mother's Womb; and this only by saying the Word, and it was done. A sure Proof that God was with them, because this was the very Way by which He had created the Heavens and the Earth.

The Scribes and the Pharisees saw this — We cannot, say they, deny it; neither could they say that the Doctrine the Apostles Preached was unworthy of God. And what was the Consequence of this?

Why indeed a very strange one. — They order'd them not to speak any more in the Name of Christ, (That very Name by which the Man had been made whole) and threatned them severely if they should do so.

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10 The True Christian Method

Which History will be an eternal Testimony against those who are ever calling for more Evidence, and making Objections against received Truths; when 'tis plainly their own *Obstinacy*, their *Prejudice*, or their *Wickedness*, which hinders them from perceiving the Truth; that Truth which is *worthy of all Men to be received*; the *Interest* of all Men to embrace it; and which having been so clearly reveal'd, and abundantly confirm'd, leaves all Men without Excuse, who shall reject it. For, after all, reject it Men will, if their Minds are not prepar'd to receive it.

If our Gospel, saith the Apostle, be hid, if it will not be receiv'd, it is hid to them that are lost — Whom the God of this World has blinded, 2 Cor. iv. 3.

So that it can never be an Objection against the Christian Religion, That all Men, so soon as the Gospel is preached to them, do not see the Truth, and close with its most gracious Offers of Pardon and Happiness; For if Men are not dispos'd to be serious; if they are engag'd in sinful Courses; if they shun that Light which would shew them to themselves; and despise those Means which God has ordain'd for their Conversion; 'tis no wonder they do not, nay, 'tis impossible they should believe the Gospel.

And

And this comes to pass, not by any *Fatal Decree of God*, but from an utter Indisposition to hearken to the Truth, and to see their Interest in it. And this also occasion'd by a Custom of acting against Reason and Conscience; — by leading a Life contrary to Holiness; — By grieving the Holy Spirit of God, by which they had been sanctify'd; — and making it their Choice not to see the Consequence of a Life spent in Ignorance and Sin.

For this Reason it is that Children are the most proper Subjects of an Education which regards another Life. Before they have been suffer'd to grow wild; — Before their Souls shall have been polluted, their Senses deprav'd, their Minds and Memories corrupted, by evil Principles and evil Examples; for when 'tis thus with them, we shall find it the hardest Thing in the World to perswade them, even to hear what we have to say on the Part of Religion.

Whereas they that have the Happiness of being restrain'd betimes, and train'd up in the Fear of God, these will hear and receive with Meekness the engrafted Word, which is able to save their Souls.

— And it is for this Reason that *the great Enemy of Souls* has, of late, been most indefatigably industrious, and has set all his Agents at Work, to vilifie and decry this Method of

12 *The True Christian Method*

Instruction, and the *Charity Schools*. Which are design'd to give the Children of the Poor an early Knowledge of God and of their Duty, before Sin and Hell have got Dominion over them.

But this should not discourage those who are engag'd in this good Work, a Work, which if it had not been of God, it would have come to nought long e're this, considering the Malice of Satan, and the restless Endeavours of his Instruments, to bring an evil Report upon it; which, instead of making us uneasy, or *weary in well doing*, will only oblige us to consider with Attention, what *has*, or *can* be, objected against these Schools of Piety; and to resolve to use our utmost Endeavours to make them effectually answер all the Ends of Charity proposed by those that *manage*, and by those that shall *contribute* towards supporting them.

Now as we are *sincere Advocates* for this Charity, so must we be *faithful Monitors*, and always put you in Mind, that the *first and great Design of these Schools*, is to make Children *Christians in Deed* as well as in *Name*; lest not *knowing*, or not *feeling* the Power of Religion in their Souls, they fall into the Vices of the Age, and become a Scandal to their Education, and a real Grief and Offence to all.

all that have contributed towards carrying it on. I find two great hindrances; do you and I find the same? My Meaning is this, Children may be, and often have been taught the general Truths and Duties of Christianity, without any great Good following; for want of such previous Knowledge and Dispositions as we have been speaking of, such as are necessary to fit them for receiving the Truth in the Love of it.

II. What this Knowledge, and these Dispositions are, we now come to consider.

§. 1. And First — As the Fear of God is the Beginning of Wisdom; so are the Fear of God, and the Knowledge of our selves, the Foundation of saving Faith in Jesus Christ.

To you that fear God (saith the Prophet) he will arise with Healing in his Wings, Mal. iv. 2. He may indeed be seen by others, but He comes with Healing in his Wings to those only who fear God.

— Jesus cried — If any Man thirst, let him come unto me, and drink. Plainly intimating, That People must have a Sense of their Wants, They must have an Appetite, before they can so much as think of going to the Living Waters to quench their Thirst.

* Then

Thou sayst, saith the Spirit, (Rev. iii. 7.) That I am rich; and knowest not that Thou art wretched, and miserable, and poor, and blind, and naked.

A sad Condition indeed; to be miserable without knowing it, and consequently without any Inclination to look out for Help.

But then, is not this the Case of the greatest Part of Mankind? And ought not the Care of this Malady to begin here? Especially with respect to those that are professedly taken in Hand to be deliver'd from this State of Blindness and Misery.

Should not this be our First and Great Concern?

— To plant the Fear of God in their Heart betimes; —

— By giving them a just and distinct Knowledge of God and his Attributes;

— By making them sensible of the Relation they bear to Him; and that they are accountable to his Justice for every Thing they do;

— By explaining to them the Condition they are brought into, by the Fall of our First Parents;

— By shewing them to themselves, and convincing them from their own Reason and Experience, that Things are wretchedly amiss with them. —

That

— That they are by Nature under the Power and Dominion of Sin; and that if they were left to themselves, they would go on to obey it to their Eternal Ruin.

— That People need not be at Pains to make themselves miserable, for they'll be so of Course, if they make no Resistance.

In short — By making them see and feel the sad Estate they are in without the Blessing of a Redeemer, we shall lay a good Foundation for saving Knowledge. But without that, the general Duties of the Christian Religion may be taught without Effect. And they that hear them, may live in a formal Profession of Christianity all their Days, and die in a Condition not better than that of Infidels.

Do but attend to what I am going to say, and you'll be convinced, That this is the likeliest, if not the only Way, both to convert, and to confirm them in the Ways of Religion and Virtue, viz.

To open their Eyes, that they may see with whom they have to do; and that they may perceive how unworthy they are of the least of the Mercies God designs for them; and how liable they are to be for ever undone, if they are not careful for themselves.

For First — This is the likeliest Way to convert them;

By

16 The True Christian Method

— By bringing them to a *Seriousness of Temper*, than which nothing is more necessary to a true Conversion.

— By representing to their Minds *Things of the greatest Concern to them*. — The *Value of their Souls*, which they ought not to hazard, tho' they were to get the whole *World*.

The Happiness they are made for, and the Misery they *may* bring upon themselves, if they shall oppose God's gracious Design towards them.

The Consideration of these Things, often set before them, will not suffer them to be indifferent; they'll learn to be afraid for themselves; and they'll consider with Attention, what is their true Interest, and *what they must do to be sav'd*. Fear being that *Passion* which God makes Use of to make all his other Graces effectual.

Even *Noah* himself, as great as his *Faith* was, stood in need of this *Passion*, to make him do what God had commanded him, — to save himself from perishing. — *Mo'd with Fear*, saith the Apostle, *be prepar'd an Ark for the saving of his House*, Heb. xi. 7. — *Besides*, 'tis this *Disposition* which must make them fit Objects of God's Grace and *Compassion*. — *To this Man will I look*, saith the Lord, even to him that trembleth at my Word, Isa. lxvi. 2.

§. 3.

Q. 3. If to this we add, That 'tis *this Grace*, and this only, that can make Repentance and a religious Life less discouraging and burdensome, than they are apt to appear to an unregenerate Mind, we shall still see more Reason to press it upon those whom we are about to instruct unto Eternal Life.

— *To deny themselves* a great many Things for which they are naturally very fond;

— *To mortifie their Lusts and Affections*, which are as dear to them as their Lives;

— *To take up the Cross*, even before 'tis laid upon them. — These are Duties which corrupt Nature would avoid, if God, by putting his Fear into their Hearts, did not shew them the Danger, and the Necessity of doing any Thing to escape it.

And here one cannot but wonder at those, who for the most part forgetting *this only sure Argument of Conversion*, do hope to perswade People to forsake their Sins, and lead a religious Life, by Arguments purely Moral, or on Account of *worldly Inconveniences*. —

— You'll ruin your Reputation, your Health, your Estate; you'll disoblige your Friends. —

— On the other Hand, *Virtue is its own Reward*; How Honourable is it to be *just to one's Word*, and true in one's Dealings? —

How

18 The True Christian Method

How unworthy a rational Man to live like a Beast?

— One may very well question, whether any Man ever since the Fall of *Adam*, was converted by Arguments of this Nature. Alas! our corrupt Hearts will easily get over every Thing that can be said which only regards this World.—But who can be so hardy as to flight *Eternal Ruin*? Or to despise his Power, and his Displeasure, who can destroy both Body and Soul in Hell? When represented in Terms suited to the Capacities of those to whom we speak, and press'd upon them with becoming Seriousness.

'Tis for this Reason, and because of our selves we have so little Inclination to consider, as well as little Power to chuse what is good,

— That God in his Holy Word, both in the Old and New Testament, has so frequently set before us the Terrors of the Lord, and of the World to come; — That He has made known to us the certain miserable Portion of the Wicked in a future State; In order to awaken us — To fill our Hearts with Fears of future Evils, while we continue impenitent;

— To make us serious; To make the Pleasures of the World less palatable — To break the Power of Temptations, or, in one Word — To dispose us for *Eternal Life*.

2. Neither is it of less Use its confirmation in the Ways of Virtue and Piety.

For

For it will represent to their Minds the **Dangers** they have escaped ; the sad *Condition they had been in*, had not God vouchsafed them the Grace of Repentance ; which will be a Means of curing them of that *Carelessness* and *Presumption* that are the Ruin of an infinite Number of Souls.

And seeing the Circumstances of this Life, as well as the Commands of Jesus Christ, require that Christians should be always upon their Guard, nothing but a great Fear of miscarrying *could* reconcile them to a Duty so uneasy to Flesh and Blood.

But above all Things, this Fear will create in young People a *Tenderness of Conscience*, than which nothing will be of greater Use in the whole Course of their Lives, to preserve them from Falling.

Temptations may be sudden, — They may not always have Time to consider the evil Tendency of Actions ; — may not always know what their Duty requires of them ; — But if their Conscience is *tender and awake*, they'll be sure to keep at the greatest Distance from every thing they have Reason to fear may offend God, which will often serve instead of Time to consider, instead of Knowledge to direct, instead of Friends to advise with, in time of Danger.

20 *The True Christian Method*

Besides these, there is one other good Effect *This Fear* will have upon those who are early possess'd of it. — And this is — It will oblige them to live in a constant Dependance upon God. — To be ever looking up to him for Pardon and Grace, for Light and Assistance, for Protection against their Adversaries, and against that Security, the Fruits of which are — Negligence, a bold venturing upon Temptations, a wicked Life, and a reprobate Mind.

I will only add — That this *Method of Education* appears to me to be — The very shortest Way of giving Children a thorough Knowledge of their Duty both to God and Man.

For besides this — That it gives God the first Possession of their Hearts, (which is sure no small Advantage) — It determines their Choice betimes; makes them afraid of the Dangers that surround them, and gives them an Abhorrence of those Vices which are so dangerous even to be acquainted with; and which one needs but once taste of, to become for ever Slaves to them.

But then, if we consider the Age, and the slow Capacities of those we have to deal with; — The many Precepts of the Gospel; — And the different Circumstances of Life, wherein they are to be apply'd; we should utterly despair of giving them a full Sight and

Knowl-

Knowledge of their Duty, had not God directed us to *this short Method* — To teach them first of all *to fear him*; which will supply the Want of *a great deal of Learning*, — *a good Memory*, and *a great deal of Time*, which every body cannot be Master of.

— So that *Natural Conscience, the general Rules of Religion*, as they are summ'd up in our Catechism, and which every body *may* learn; These, *assisted by the Fear of God*, will be sufficient to direct any Christian in any State of Life, in which the Providence of God shall place him.

— And indeed, as it is but too sure that very many make a Shift with *good Parts*, and with *a great deal of Learning*, to be eternally ruin'd; so to the Praise of God be it said, we often see many poor People, *with very small Attainments*, but who have been bred up in the *Fear of God*, — *As true Lovers of God* — *As careful not to offend Him*; — *As constant and devout in worshipping Him*; *as just and conscientious in their Dealings with Men*, and *as sober and temperate in their Lives*; and consequently have as good a Title to the Blessings of Paradise and the Kingdom of Heaven, as they that have had the greatest Advantages of *Learning and Education*.

In short —— *This Foundation being once well laid*, all other Christian Graces and Virtues will follow of Course.

We shall *love God* proportionably to the Mercies we are sensible we have receiv'd from him, and the Dangers from which He has deliver'd us; we shall *hope* for all favourable Allowances from Him, whom we know we fear and love;

—— We shall *honour Him*, and every thing that *relates to Him*; and we shall serve Him truly all our Days.

—— And being convinced that God has made *the Love of our Neighbour* a Proof of our Fear and Love of Him, we shall always be afraid of doing any of those things to others which He hates and has forbidden.

Lastly, —— Knowing that our Bodies are the Temples of the living God, we shall endeavour to keep them holy and undefil'd, as the Temples of God should be; and shall always be afraid of profaning and polluting them, and of doing any of those vile things which may drive the Spirit of God from His Temple, and leave it to be possessed by Devils.

But I must not tire your Patience, and therefore I proceed in the last Place to consider,

III. *What manner of Education is most proper to imprint the Fear of God in the Hearts of those*

those whom we undertake to instruct ; In order,
— To prevent them, if possible, from making
Shipwreck of the Faith which they have once re-
ceiv'd; and to oblige them to live according to the
Precepts of the Gospel which they have embraced.

— There is indeed one Truth which, if it would be believ'd, would make People more desirous to learn their Duty, than any body could be to teach them — and that is —

That a virtuous Education is really preferable to all the Wealth and other Advantages of the World, without it.

But forasmuch as this will very hardly be receiv'd, we must take another Method, and endeavour to possess People's Hearts with the **Fear of God**, and **a Fear for themselves**, in order to prevail with them to lead a godly and a Christian Life.

We must, for Instance, set before them the Power and Majesty of that God with whom they have to do ; — That all his Laws are **holy, just, and good**; — That therefore he expects Obedience to them ; — That he *sees* all their Actions, *bears* all their Words, and *knows* the very Thoughts of their Hearts ; — That tho' he is infinitely good and merciful, yet that he can be angry with Sinners, and severely too — As is plain from the many Judgments recorded in Scripture for our Example ; and That

24 The True Christian Method

— That he will call all Men to an Account for the Talents he has given them. — That not only *wicked*, but *unprofitable Servants*, will then be punished. — *That therefore it is a fearful thing to fall into the Hands of the Living God.* — And that God has made these Truths known to them, on purpose that they may not ruin themselves eternally.

Let them therefore be taught to live *always* as in the Presence of God; as the most effectual Way to preserve in their Hearts a Sense of their Dependance upon him. — *Walk before me, and be thou perfect;* is a Rule given by God himself; — 'Tis a Rule that the most ignorant will be able to apply in all the Circumstances of Life — and the most learned cannot have a better.

— You are in the Presence of God — He is present therefore to *punish you*, if you break his Laws; — He is present to *reward you*, if you do your best to please him; — He is present to *assist you*, and when you want Help; — He is present to *defend you* against all your Adversaries. — *So that Life and Death are set before you.*

They are then to be made acquainted with their own Condition; what they are by Nature, what they *would be* if left entirely to themselves; — What they may *hope for*, by giving

giving themselves up to God; — And what will certainly be the Consequence of their living without God in the World.

That they are by Nature born in Sin, and the Children of Wrath, is what they often bear, and often repeat; But then they should know — *That to be born in Sin, is to come into the World a Creature, in whom God can take no Pleasure.*

— A *Creature*, in which are the Seeds of all manner of Wickedness, ready to spring up, and bring him to Destruction both of Soul and Body.

— A *Creature* no more able to help himself out of this sad Estate, than a Man that is dead.

— And that yet he must be deliver'd out of this Estate before he leaves this World, or he will remain under the Power of *everlasting Death, of everlasting Misery.*

For this they ought to know further, — That they are not only *born in Sin*, but by conversing with others as corrupt as themselves, they'll become still more wicked, the longer they live, and more offensive to God, if not restrain'd by his Grace.

— "Twill be easy to convince them of this, by obliging them to consider those many People over whom Sin and Satan has got the Dominion.

26 The True Christian Method

nion. — How they are Slaves to the most unreasonable Passions, — who having sold themselves to work Wickedness, they are at last come to that pass, *That they cannot cease from Sin.* So that neither the Fear of *Temporal* nor *Eternal Punishments* can restrain them.

Then let them see the Folly of that most common Délusion — *That 'tis impossible they should ever fall into the abominable Sins they see,* and every Day bear others guilty of. — A Délusion that has been the Ruin of infinite Souls.

— Let them know therefore that no body ever was extreamly graceless and wicked at once; — That one Sin makes way for, and brings on another; — That every one who lives in any known Sin, is advancing to a State of Atheism, *of wishing that there were no God,* and at last of living as if there were none. — That *they* are of the very same Race and Make with those very People whose Wickednesses they are *astonished at;* and that the same evil Spirit which tempted *them* to those Abominations, is ever walking about like a roaring Lion, seeking whom he may be permitted to devour.

Lustily, Let this Truth be often inculcated, That *we are not so much Masters of our selves as we are apt to imagine.* — Govern'd we must be, either by the Spirit of God, or by an evil Spirit. — And that when-
ever

ever Men grieve the Holy Spirit, and provoke him to withdraw his Protection, that Moment Satan takes them under his Power, and as the Scriptures speak — *Leadst them captive at his Will.*

These Considerations, if any thing, will make young People afraid for themselves, especially if they are often put in Mind, that a very few Years *will determine* their Fate for ever, and they'll be happy or miserable to all Eternity.

But will not this way of dealing with Children *make them melancholy?*

— By no Means. — It may make them *sor-
rious*, and *that* they ought to be, and they ought to be *so betimes*, lest they never be so as long as they live.

That which makes People melancholy is — when they have *wrong Apprehensions* of God; as if he had *Ordain'd them for Misery*; or when they are shewn the *Danger* they are in, without the *Way to escape*.

This indeed would be a ready Way to drive them to *Despair*.

— But when at the same Time that they see the *bad Estate* they are in by Nature, they are made to understand the *gracious Goodness* of God in the Manner of their Redemption — How he sent his only Son to take our Nature

28 The True Christian Method

upon him, in order to deliver us from this State of Sin and Misery.

— That he is in him *reconciling the World unto himself*; — That for his Sake he will overlook the *Untowardness of our Nature*; — Restore us to his Favour; — Give us all the Aids necessary to do what he requires of us; and that if we continue to serve him faithfully all our Days, he will make us happy for ever; — There will then be no Reason for *Melancholy*, much less for *Despair*.

But on the contrary — They that are thus instructed, will easily perceive the *Reasonableness* and the *Necessity* of all the Duties which Christianity requires of them, and will readily close with them, whenever they are proposed to them.

They'll see, for Instance, and be sensibly affected with the Love and Kindness of God in touching their Hearts with a Sense of the Danger they were in, which must needs be very great, since none but the Son of God could deliver them.

— They'll highly value the Favour of their Deliverance, as they will have Reason to do; and this will very naturally lead them to love the Lord their God with all their Hearts; and to do what they believe will please him, tho' it should thwart their own Inclinations.

— When they shall be convinc'd, as they ought to be, that God requires Obedience to his Laws, for this Reason only, *that we may not be miserable, they'll avoid every Sin he has forbidden,* not because 'tis scandalous, or punishable by Man, but because it will displease God, and because it will utterly unfit them for Heaven and Happiness.

— When once they have been made sensible, what little Power they had to deliver themselves out of that sad Estate in which Sin had involv'd them, they'll see it highly reasonable to give all the Glory of their Deliverance to God; and to cast themselves entirely upon him for Grace and Strength to carry them thro' all future Difficulties and Dangers.

— And this will very naturally lead them to *pray to him continually,* to deliver them — from a corrupt World, infinite Errors, and most powerful Enemies, which they are sure to meet with in their Way to Heaven.

— If they have been made truly sensible of the Corruption, the Weakness, and the Inconstancy of their Nature, and that Satan is ever ready to tempt them to their Ruin, they'll see, and they'll acknowledge the Reasonableness, and the absolute Necessity of Mortification and Self-denial, of watching and walking warily all their Days.

When-

30 *The True Christian Method*

— Whenever they are in *Danger of backsliding*, they'll be put in mind of the sad Condition of that Man in the Gospel, whom our Lord has mention'd for our Warning, to whom an evil Spirit, after he had been turn'd out, return'd with seven other Spirits more wicked than himself; how *the last Estate of that Man was worse than the first.*

— And having been often told, *as they should be*, that whenever the Spirit of God forsakes them, an evil Spirit will take the Government of them; and that every wilful Sin sets them further out of God's Favour, and gives the Devil still more Power over them — Whenever they shall have done amiss, they will immediately ask Pardon, that they may not put themselves out of God's Protection.

— In one Word, they will not look upon Christianity as a State of Idleness, but consider it, *as indeed it is*, as a State of Trial, in which they are plac'd for a very short while, in order to be restor'd to the Image of God, in which they were at first created; and that if they lose this Opportunity, they are for ever undone.

— And when they see so many about them in the very Way of Perdition, — They'll bless God for the happy Providence, and for all those whom he has made Instruments of their Conversion, — Before evil Habits were be-

come

came a *second Nature*; — Before evil Conversation had corrupted their *Manners*, or evil Company their *Principles*.

Q. 4. And it is much to be wish'd, that they who stand charged with the Education of those of better Circumstances than those we are now concern'd for, would seriously consider, whether it is not for Want of laying this Foundation; for Want of possessing their Souls betimes with the Fear of God; and with a Concern for their everlasting Welfare, that *That Learning and other Accomplishments*, which are intended to qualify them for passing thro' the World with Reputation and Advantage, do only prove a greater Snare to them.

For 'tis too plain to be deny'd, that very many of those whom God has distinguished by Honours, Liberal Educations, and great Estates, are extreamly corrupted by these Advantages; — They are often too Learned to be instructed by their proper Teachers — Too Great to be reprov'd when they are in an Error; — Too high to submit to the Laws of the Gospel; — or too much taken up with the Affairs of this World, to be seriously concern'd for that which is to come.

— And all this for Want of being first instructed in the Fear of God; and the Dangers they.

32 *The True Christian Method*

they are exposed to if they should be so unhappy as to follow their own Inclinations.

— For Want of being *bumbled* with the Knowledge of the Majesty of God, *who putteth down one and setteth up another.*

— For Want of knowing the Dangers and the Temptations of an high Estate;

— For Want of being convinc'd, that they are as much subject to the Laws of Christ, and as liable to be eternally ruin'd if they are not so, as the meanest on Earth;

— For Want of being often told — That the more they have, the more they are to answer for;

— And lastly — For Want of being made sensible of the *vile Ingratitude* of living only to *dishonour* their Great Benefactor.

We are oblig'd to say it again, 'tis the Want of *this kind of Instruction* that is the *Source* of that Corruption which spreads it self so universally. — While a *superficial Knowledge* of the Christian Religion, of the Commands of God, and of the Way of worshipping him, is call'd *a Christian Education.*

And therefore it much concerns all those, whose Hearts God has mov'd to set up *these Schools of Charity*, to see that the Children, in them at least, be taught in the First Place to

fear

fear God; to know, and to be afraid for themselves, and of his Judgments —

— And then we might hope to see, a Number of young People, sober and serious in their Behaviour — And when grown up, peaceable in their Lives, upright in their Dealings; obedient to their Governours; and Examples of Piety to all about them.

And what Encouragement would all good Christians have to contribute, upon every Occasion, towards carrying on so excellent a Work?

— With what grateful Hearts would poor Parents embrace these Opportunities of having their Children taught, not only *how to live*, but *how to be for ever happy*?

— What thankful Returns would many of These make, if ever God should enable them, in contributing towards the Christian Education of others?

— And lastly — How much concern'd would our Governours be, to give all the Encouragement imaginable to these worthy Undertakings, and severely punish those who should endeavour to blast so good a Design.

For indeed, 'Tis True Religion, that must support the State; not only as it is a Means of averting God's Judgments, but as it is the most effectual Means of keeping Men

34 *The True Christian Method*

within the Bounds of Duty and Obedience.
The Fear of God being the only sure Principle of Loyalty to be depended on.

The *Fear of Death* it self being but a poor Restraints, in comparison of the *Dread of God's Displeasure*, when once the Heart is possess'd with a just Sense of it.

And if ever we shall be so happy as to have the Generality of our Youth thus Educated, the *Civil Government* will soon find its Interest in it.

They that shall be taught to fear God, will as surely Honour the King, and them that are put in Authority under him.

Men will obey them that have the Rule over them, not only for Wrath, for Fear of Temporal Punishment, but for Conscience sake, for fear of offending God.

The *Sacredness of Oaths* will be more regarded — And Christians will study to be quiet, and to do their own Business, and leave the Government of the World to those, on whom the Providence of God has laid that Burthen.

And tho' the Corruption of Humane Nature will always make Laws, and Civil Penalties, and Magistrates to put them in Execution, and to decree Justice, necessary; yet this Burthen will become every Day lighter;—

When

When the Number of Untaught and Undisciplin'd People shall be lessened — When Subjects shall become peaceable, because of the Oath of God which is upon them — When Men shall make it their Choice to be Just to one another, knowing the Account they must one Day give — And being convinced that this is not the World they were made for; when they shall be afraid of losing the Eternal Happiness of the next, by being too passionately fond of This.

In short — There is no Governing the outward, without first Governing the inward Man; — Out of the Heart, saith our Saviour, proceed evil Thoughts, Murders, Adulteries, Thefts, False Witness, Blasphemies, Matt. xv. 19.

— Now where the Fear of God is, there is no Room for any of these to enter; And this is the Reason that I have with so much Earnestness, and I am afraid Tedium, recommended a Method of Education, which, if religiously pursued, would in all Probability promote these Great Ends — The Glory of God, — the Good of Mankind, — the Happiness of this Life, — and the Blessings of the World to come.

F. J. N. J. S.
The Expositor's Office for the Monthly
Review of the American Quarterly.

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THE PRESENT STATE OF THE CHARITY-SCHOOLS
IN AND ABOUT LONDON AND WESTMINSTER, May 1724.

This Mark * denotes Schools set up since the last Year's Account, or not mentioned therein for want of Information. C. signifies Cloath'd. pr. Cl. part Cloathed. C. & B. Caps and Bands. M. Maintained. W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. service	Girls put out since setting up of the School to Appren. service	No. of Children educated in the schools, including those now in them
A Lhallows Lombard-street C. —	1	40	—	50	—	90
St. Andrew Holborn C. In the same Parish C. —	1	80	—	215	—	295
St. Anne Aldersgate C. —	2	30	20	17	4	71
St. Anne Westminster C. In the same Parish C. —	1	52	—	151	—	203
St. Bartholomew the Great 1718 C. —	1	30	—	8	—	38
Billingsgate Ward C. —	1	40	—	14	—	54
St. Botolph Aldersgate C. —	2	50	50	37	22	139
S. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C. —	2	50	40	150	32	272
In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. C. —	2	40	30	26	37	133
St. Botolph Bishopsgate C. —	2	30	20	—	20	70
St. Bride's Parish 1711. C. —	2	50	50	52	48	200
In the same Parish, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 44 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	—	—	—	—	—
Broadstreet Ward C. —	2	50	30	72	3	155
Camberwell in Surrey pr. C. —	2	35	30	—	3	68
Castle Baynard Ward C. —	2	30	20	62	—	121
Chelsea, Middlesex pr. Cl. —	1	30	—	25	—	55
	F	27	637	402	879	358
					109	2385

CHARITY SCHOOLS
in the Parishes of

No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. Service	Girls put out since setting up of the School to Apprent. Service	No. of Children educated in the Schools including those now in them
Chelsea in Middlesex, Set up June 1709, for Soldiers Girls, supported by Ladies and Gentle- women, seven of whom are Trustees. C.	1 —	30 —	—	7 97	134
Christ Church Savoy for Boys 1711, and for Girls 1719, C.	1 30	10 —	70 6	8 3	127
St. Clement Dane C.	2 70	40 —	207 —	98 —	415
Cordwainers and Bread- street Ward C.	2 50	30 —	100 —	35 —	215
Cornhill Ward C.	2 50	30 —	58 —	18 —	156
Cripplegate Ward within Including the School of St. Alphege Parish C.	2 50	25 18	—	—	93
Deptford in Kent C.	3 55	30 —	—	—	85
Dowgate Ward, set up 1715 C.	2 30	20 18	—	11 —	79
St. Dunstan in the West C.	2 50	40 —	92 32	37 42	293
St. Edmund the King, No School, but a Subscrip- tion and Collection to put out Apprentices such as are educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.					
Faringdon Ward within set up 1705. C.	2 60	40 —	73 65	— 37	275
St. George the Martyr C.	2 50	40 —	99 —	47 —	236
St. George Southwark C.	1 50	— 14	—	—	64
Sir George Wheeler's Chap- pel in Spittle-Fields, C. W.	1 —	50 —	—	14 —	64
St. Giles Cripplegate without C.	1 100 —	94 306	—	—	500
In the same Parish without in Middlesex C.	1 50 —	69 —	—	—	119
In the same Parish Supported by the Lady Eleanor Hollis's Legacy of 62 l. 10 s. per Annum. C.	1 —	50 —	—	22 —	72
	26 605 435	912 400	207 170	207	

CHARITY-SCHOOLS
in the Parishes of

	BOYS.	GR. RL. S.	Boys put out since setting up of the School to Appren. Service	Girls put out since setting up of the School to Appren. Service	W. Children educated in the Schools including those now in them
St. Giles Cripplegate, within C. —	2 50 25				75
St. Giles in the Fields C. Greenwich, Kent. 1700. C.W. The Children here spin, and make their own Cloaths both Linnen and Woollen	4 101 101	210	—	166 —	578
St. James Clerkenwel C. St. James Westminster, Supported by the Offertory In the same Parish in King Street, set up 1712 by the late Archbishop of Canterbury, supported out of the Revenue of the Chappel C. —	2 60 40	149	—	75 —	324
In the same Parish in Berwick street; set up 1709, supported out of the Revenue of the Chap- pel —	1 35 7	120	—	—	222
In the same Parish, supported by Collections at Sermons, and casual Benefactions C. —	1 — 80	—	—	54 —	134
St. John at Hackney C. St. John at Wapping C. St. Katharine Creed C. —	2 30 20	90	4	4 19	107
St. Katharine near the Tower 1701. C. —	2 40 30	78	—	24 —	170
Kensington, Middlesex C. To which His Majesty is graciously pleased to give 80l. per Ann —	1 40 —	86	—	—	126
Knight's Bridge Chap- pel C. —	2 35 15	61	—	4 —	115
Lambeth in Surry C. —	2 30 20	80	15	60 20	225
St. Laurence Poultney C. St. Leonard Shoreditch C. In the same Parish at Hoxton C. —	1 12 —	—	—	—	62
	1 50 —	72	—	—	12
	1 — 50	—	34	—	122
	—	—	—	—	84
	28 606 439	884	19	421 239	2608

(40)

CHARITY-SCHOOLS
in the Parishes of

	No. of Boys.	No. of Girls.	Boys put out since setting up of the School to Appren. Service	Girls put out since setting up of the School to Appren. Service	Most of Children educated in the schools including those now in them
Lewisham in Kent —	1 —	30 —	—	—	30
St. Magnus the Martyr, At the Charge of a private Gentleman C. —	2 56	56 —	—	—	112
St. Margaret Westminst. Cloath'd in Blue, the Boys set up 1688, —	2 52	34 —	302	34 —	422
In the same Parish, C. in Grey, and M. the Boys set up 1698, —	2 80	50 —	233	138 —	501
St. Martin in the Fields C. In these Schools 20 Boys and 10 Girls are M. —	3 101	51 —	170	110 —	432
St. Mary Abchurch — set up 1719. C. Supported by Collections at the Evening Lecture in this Parish —	1 20 —	—	2 6 —	—	28
St. Mary le Bon C. —	1 32 —	—	—	—	12
St. Mary at Islington C. —	2 24	20 —	31 21	16 36	148
St. Mary Magdalen Bermondsey C. —	2 50	20 —	65 53	— 4	192
St. Mary Overee, alias St. Saviour Southwark C. —	2 60	50 —	—	—	110
St. Mary Rotherhithe C. In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. M. and W at the Charge of 2s. a Week each Child on the Parish, except the Article of Cloathing. —	1 20 —	—	20 —	—	40
St. Mary le Strand C. —	1 25 —	—	18 —	—	43
St. Mary Whitechappel C. —	2 60	40 —	31 —	—	56
St. Michael Crooked-lane, and St. Magnus the Martyr C. —	2 40	20 —	30 —	20 —	150
* Mile End, in the Hamlet of Bednal Green, set up 1724 C. —	2 20	10 —	24 —	—	84
	—	—	926	80 318	2390
	27645	381	—	40	—

(43.)

CHARITY SCHOOLS
in the Parishes of

No. of Sch.	B. Y.S.	GIRLS.	Boys put out since setting up of the School to Appren. Service	Girls put out since setting up of the School to Appren. Service	No. of Children educated in the Schools including those now in them
1	32	—	—	—	32
1	60	—	—	—	60
1	30	—	8	—	38
1	—	60	—	45	105
2	30	20	60	27	137
2	50	50	64	22	186
2	30	20	31	8	89
1	24	18	5	3	50
2	50	30	51	—	131
1	51	—	147	—	198
1	—	51	—	120	171
1	33	—	59	—	92
1	—	25	—	21	46
1	30	—	24	—	54
1	30	—	8	—	38
1	30	—	14	—	44
2	70	60	82	54	469
1	40	—	37	—	77
2	50	50	35	2	137
	25640	384	625	54	2154

	Boys	Girls	Boys put out since setting up of the School to Appren. to Service	Girls put out since setting up of the School to Appren. to Service	No. of Children educated in the Schools including those now in them
Brought from Page 37 —	27637	402	879	358	109 2385
Ditto from Pag. 38 —	26695	435	912	297	179 2927
Ditto from Pag. 39 —	28606	439	884	19	421 239 2808
Ditto from Pag. 40 —	27645	381	916	80	318 40 2390
Ditto from Pag. 41 —	25640	384	625	54	267 184 2154
Total —	133323	2641	4226	562	1661 751 18464

Boys 3223 } Total of Children Taught.
Girls 2041 } 5264

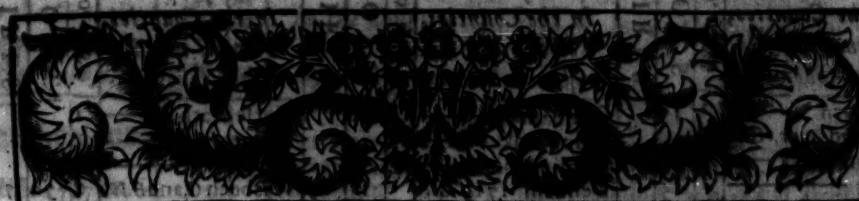
Boys put out to Appren. 4226 } Total of Children put to
To Services — 562 } Apprentiships and Services.
Girls put out to Appren. 1661 } 7100
To Services — 751 }

N. B. All the Schools abovementioned have been set up since 1697. except that belonging to the New-Church in St. Margaret West-minster, now known by the Name of the Blue-Coat-Scholl, which was set up Lady-Day 1688, for 50 Boys; and the School at Norton Folgate, erected 1691, for 60 Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprentiships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprentiships or Services, they are inserted in the Column of Apprentices.

An



**A
L I S T
O F T H E
CHARITY-SCHOOLS**

In other Parts of *GREAT-BRITAIN*,
And also of those in *IRELAND*.

<u>Charity-Schools In the Counties, Towns, and Pa- rishes following.</u>	<u>No.</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>Charity-Schools In the Counties, Towns, and Pa- rishes following.</u>	<u>No.</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>Charity-Schools In the Counties, Towns, and Pa- rishes following.</u>	<u>No.</u>	<u>BOYS</u>	<u>GIRLS</u>
Anglesey.				Dunstable	1			Wilden	1		5
B Eumaris Cl.	1	12		Fletton cum Silso	1	23		Wobourn Cl.	2	30	15
Llangeinwen	1	16		Hawnes	1	30		Yelden	1		
Llanfihangel	1	13		Henlow	5	10					
Bedfordshire.				Leighton Beau- desert	1	10					
Amphill	1	26		Malden	2	—	12				
Arlesey	1	6		Melchburn	1	12		Abingdon part Cl.	2	16	10
Battlefield	1			Meppershall	1	8		Bingfield	1	6	
St. Paul's Bedford	1	28	12	Millbrook	1			Blewbury Cl.	1	50	
Biggleswade	2	8	8	Milton Earneys	1			Boreton	1		
Caddington	1	10		Norhill	1	20		Bray part Cl.	4	20	43
Chalgrove Hockliff	1			Sandy	1	20		Buckland	1		
Clifton	1	10	10	Southill	1	12		Chadleworth	1		
Cranfield	1	20		Streetley	1	18		Childrey	1		
Dean	1	20		Studham	1			Cholsey 1723.	1		
				Sutton	1	6		Cleworth	1	16	
				Thurleigh	1	6		Colshill	1	12	
				Tuddington	1	7		Commer & Wootton	1	27	
								Compton	1		

Charity-Schools In the Counties, Towns, and Pa- rishes following.		Charity-Schools In the Counties, Towns, and Pa- rishes following.		Charity-Schools In the Counties, Towns, and Pa- rishes following.	
No. of Sch.	B O Y S.	G I R L S.	No. of Sch.	B O Y S.	G I R L S.
Cranburn	1	15	Chesham	1	40
Farringdon <i>pt. Cl.</i>	1	30	Colnbrook	1	10
Hinton parva	1	—	Cublington	1	—
Hurst	1	14	Denham <i>1719 Cl.</i>	1	15
Longcott	1	24	Gerard's Crofts	2	20
Maidenhead <i>pt. Cl.</i>	1	19	Grenden Under- wood	3	6
Newbury <i>1707. Cl.</i>	1	40	Hambleden	1	40
Pangborne	1	12	Great Hampden	1	6
Peatmore	1	—	Hardwick	1	10
Reading <i>pt. Cl.</i>	2	40	Iver	1	24
Shinfield <i>Cl.</i>	1	12	Ivingo	1	10
Shotsbrook <i>Cl.</i>	1	5	Great Kimble	1	6
Shrevenham	1	30	St. Leonards	1	6
Sparsholt	1	13	Great Linford	1	20
Speen	1	30	Great Marlow <i>Cl.</i>	1	20
Sunninghill	1	13	Medmenham	1	5
Sunning	1	12	Moulso	1	—
Sutton Courtney	1	13	Newport Pagnell <i>Cl.</i>	1	24
Thackham	1	26	Quainton	1	20
Uffington and Woolston	1	12	Stoke Goldington	1	6
Wallingford	1	12	Stoke Hamond	1	20
Wantage	1	20	Stony Stratford	1	8
Warfield	1	12	Swanbourn	1	8
Wargrave	1	47	Waddesden	1	—
Watchfield	1	12	Wavendon	1	20
Welford	1	30	Wendover	1	—
West Itley	1	10	Westbury	1	—
White Waltham <i>pt. Cl.</i>	1	20	Weston Turvil	1	12
Windsor New <i>Cl.</i>	2	40	Wing	1	20
Windsor Old	5	36	Wingrave	1	8
Wingfield <i>Cl.</i>	2	20	Wormenhall	1	—
<i>Brecknocksh.</i>					
Brecknock <i>1716 Cl.</i>	3	40	Barrington	1	—
Glasbury	2	30	Brinkley	1	—
Llandilo	1	12	Burrough Green <i>Cl.</i>	1	—
<i>Buckingham- shire.</i>					
Aston Clinton	1	—	Burwell	1	40
Aston Sandford	1	—	CAMBRIDGE <i>pt. Cl.</i>	2	30
Aylesbury <i>1720.</i>	2	120	Chippenham <i>Cl.</i>	1	8
Beaconsfield	1	5	Croxton	1	15
Bleachley	1	20	Elme and Elmestly	1	—
Bow Brickhill	1	12	Ely	2	40
Great Brickhill	1	—	Fen Ditton	1	—
Brill	1	23	Fordham	1	30
Chalfont St. Peter	1	40	Fulbourn	1	—
<i>Cambridgesh.</i>					
54900	126	54900	93	54900	93
<i>Carmarthen shire.</i>					
Horseheath	1	—	Abergwilly	1	8
Kennet	1	—	Carmarthen <i>Cl.</i>	1	22
Soham	1	100	Llanbody	1	9
Wisbech <i>C. and B.W.</i>	2	70	Llandowrough <i>p.C.</i>	1	20
			Llangan	1	4
			Llangunnogg	1	4
			Llanomdyfri	1	4
			Llaugharne	1	20
			Marros	1	—
			Penboyr	1	10
			Penbrey	1	24
<i>Carnarvonsh.</i>					
Bangor	1	10	Bangor	1	10
Giffln	1	10	Giffln	1	10
Llanlechyd	1	5	Llanlechyd	1	5
<i>Cheshire.</i>					
CHESTER <i>Cl.</i>	2	40	26		
Darnhall	1	—	Holm's Chapel <i>p.C.</i>	1	10
Little Budworth	1	—	Namptwich C. & B.	2	40
Northwich	1	10	Northwich	1	10
Stockport	2	14	Stockport	2	14
Whitegate	1	—	Whitegate	1	—
Wybunbury <i>p.Cl.</i>	2	10	Wybunbury <i>p.Cl.</i>	2	10
<i>Cornwall.</i>					
St. Columb <i>Cl.</i>	1	12	St. Columb <i>Cl.</i>	1	12
Grampond	1	—	Grampond	1	—
Lanceston <i>Cl.</i>	2	10	Lanceston <i>Cl.</i>	2	10
Liskard	1	—	Liskard	1	—
Looe	1	—	Looe	1	—
Morvel	1	12	Morvel	1	12
Penzance	1	—	Penzance	1	—
Polperra near Looe	1	—	Polperra near Looe	1	—
Saltash	1	—	Saltash	1	—
				43474145	

Charity-Schools In the Counties, Towns, and Pa- rishes following.				Charity-Schools In the Counties, Towns, and Pa- rishes following.				Charity-Schools In the Counties, Towns, and Pa- rishes following.				
No.	BOYS.	GIrls.		No.	BOYS.	GIrls.		No.	BOYS.	GIrls.		
Cumberland.				EXON Cl. —	400	100		Brentwood 1714	1	—	6	
Carlisle 1717 Cl. —	1 20			Gittisham 1713	1 20			Chelmsford Cl. 1713	2	41	29	
Croglin —	1			Heanton 1718	1 14			Chigwell Cl. —	1	—	10	
Kirk Andrews } upon Erke 1720 }	1 60			Honiton Cl. 1713	1 30			Chipin-Ongarp Cl. —	2	26	12	
Longtown 1712 —	1 60			Paington 1711 —	1			Colchester part Cl. —	3	100	50	
Penrith pr. Cl. 1712	3 20	30		Plimouth Cl. 1711	5 128			Dedham 1711 —	1	40		
Denbighshire.				In the same —	1	—		Friering Cl. 1714	1	10		
Bettws Abergelau	1 10			Town erected 1718 Cl. —	1	—		Great Birch 1716	1			
Denbigh —	1 20			Plymstock 1716	2 16	13		Great Oakley 1717	1			
Gresford —	1 20			Rockbeare 1713 —	1 9			Halstead p. Cl. 1718	1	30		
Marchwiaill 1714	1 10			Sidbury 1711 —	1 12			Heydon 1711 —	1			
Wrexham —	1 40			South Moulton Cl. —	1 30			Ingatston Cl. 1714	1	10		
Derbyshire.				Stoke Gabriel 1712	1 16			Langford 1714 —	1	7		
Birbrough 1715 —	1 4			Tiverton Cl. 1713 —	2 60	50		Low-Leyton & —	1	14	3	
Darley 1717 —	1 20			Topsham Cl. 1718 —	1 34			Walhamst. 1711 —	1	6		
Derby in the Par. of St. Alkmund 1718	1 20			Torrington Cl. 1711 —	1 32			Malden Cl. W. —	1			
St Werburgh 1718	1 —	20		Trusham —	1 6			Rumford pr. Cl. —	2	50	20	
Etwal 1711 —	1 6			Walkhampton Cl. —	1 20			Saffron Walden Cl. —	1	16	16	
Hiedge —	1			Dorsetshire.				South Okendon —	1	14		
Kirk Ireton 1717 —	1 16			Beamister —	1 20			Stansted Mount Ficket —	1	10		
Matlock 1717 —	1 8			Beere Regis —	1			Tilbury Fort 1719 —	1	8		
Melbourn Cl. 1708 —	1 —	18		Catstoke —	1 12			Withersfield —	2	20	20	
Riley —	1 25			Corfmullen 1721 —	1			Wivenhoe 1718 —	1	10	5	
Smalley —	1 16			Dorchester Cl. 1717 —	1 3	3		Woodhamwater —	1			
Spondon —	2 60			Litchet 1721 —	1 9			Writte 1713 —	1	10		
Sutton on the Hill —	1			Maiden Newton —	1	10		Glamorgansh.				
Swarkston 1720 —	1 14			Pool —	1 20			Cardiff —	1			
Ticknall 1715 —	1 30			Sherborne Cl. —	1	—		Cowbridge —	1			
Whitwell 1713 —	1 25	13		Spetsbury and Charlton —	1	—		Langharne —	1	20		
Winstor 1717 —	1 30			Stalbridge 1708 —	1			Lantrisent —	1	30		
Devonshire.				Yetminster —	1 20			Lantwit Major —	1			
Barnstaple Cl. —	2 50	30		DURHAM —	4 63			Neath 1720 —	1			
Brixham 1722 —	1			In the same City C. —	1 30			Gloucestersh.				
Buckland Monachorum —	3 12	6		Darlington Cl. 1716 —	1 23			Almondsbury 1713 —	1			
St. Budicks pr. Cl. —	3 20			Gates-Head —	1			Ampney Crucis —	1	30		
Candleigh 1714 —	1			Houghton le Spring —	1	20		Badminton —	1			
Exton Cl. —	1 40			Swalwell 1715 —	1 30			Berkley —	1	—	20	
Heddon 1712 —	1 18			Whickham 1714 —	1 60			Bisly 1716 —	9	136		
brook 1713 —	1			Winlaton —	1 40			Bourton on the Waters 1719 —	1			
minster —	1 12			Winlaton Mill 1715 —	1 30			Breem —	1	23		
	41	680	120		G	51907 242			Cam Cl. —	1	10	10
									Campden —	2	24	30
									Cheltenham 1714 C. —	1	25	
									Cirencester pr. Cl. —	2	100	
									Cleve 1714 —	1	40	

Charity-Schools
In the Counties,
Towns, and Pa-
rishes following.

Great Stoughton 1 15
Thurning 1717 — 1 6
Warely 1717 — 1 6

Kent.

	No.	Boys	Girls
Adisham	1	15	5
Ash	1	20	6
Ashford 1719 pt. Cl.	1	10	10
Ailesford Cl.	1	20	—
Barham 1715	1	16	—
Brastead 1714	1	28	—
CANTERBURY Cl.	3	58	66
Chelsfield	1	—	—
Chevening	1	30	—
Cowdham 1718	1	12	—
Deal Cl.	1	27	—
Doddington 1716	1	—	—
Dover 1721	3	100	60
Eltham Cl.	2	20	10
Faversham Cl. 1716	1	10	10
Folkestone	1	20	—
Grain	1	—	—
Gravesend Cl. 1718	1	24	—
Hemingford Grey	1	5	—
Hyth 1714	1	33	—
Keiston	1	4	—
Lidd 1714	1	40	—
Loose 1718	1	14	12
Maidstone pt. Cl.	4	50	50
St. Mary Cray	3	36	—
Newnham	1	—	—
Sandwich pt. Cl.	2	25	25
Sevenoaks	1	15	—
Shoreham	1	25	—
Sittingbourne 1714	1	4	4
Staple	1	—	—
Stroud W. Cl. 1719	1	10	15
Sundrich 1714	1	26	—
Birchingron	1	12	—
St. John	1	20	—
Baptist	1	—	—
Minster	2	20	8
St. Nicholas	1	8	—
St. Peter	1	20	—
Throwleigh and	1	16	—
Sheldwich	1	—	—
Tunbridge-Wells	1	70	—
Vickhambreux	1	10	—
Ingham	1	20	—
Trevesham 1715	1	15	15
Cl.	—	—	—

59 920 285

Charity-Schools
In the Counties,
Towns, and Pa-
rishes following.

Lancashire.

	No.	Boys	Girls
Aughton in Halton 1715	1	—	—
Great Bolton pt. Cl.	1	30	—
Castleton 1717	2	6	6
Fulwood	1	—	—
Leverpool Cl.	1	50	—
Littleborough in Rossdale 1717	1	10	—
Manchester	2	80	—
Newton 1715	1	10	—
Overkellet in Bolton Parish	1	—	—
Preston pt. Cl.	2	25	25
Radcliffe Bridge	1	12	—
Rossendale 1717	1	10	—
Stalmyne	1	—	—
Todmordin 1714	1	6	—
Whalley 1718	1	—	—
Warrington pt. Cl.	1	24	—

Leicestershire.

	No.	Boys	Girls
Appleby	1	100	—
Ashby de la Zouch	1	24	—
Little Ashby	1	—	—
Barrow	1	6	—
Barkby	1	10	—
Blaby	1	—	—
Brighthurst	1	—	—
Church Langton	1	12	—
Cole Orton	1	—	—
Coresbach	1	—	—
Congeston	1	12	—
Croxton Kyrier	1	6	—
Diseworth	1	6	—
Freaby 1715	1	16	—
Garthorpe 1720	1	10	—
Great Easton in the Parish of Bringhurst 1717	1	6	—
Hallaton	1	26	—
Hinkley Stoke-Goldington	1	—	—
Husbands Bosworth	1	30	—
Ibstock	1	—	6
North Kilworth	1	—	6
South Kilworth	1	—	—

41 533 31

Charity-Schools
In the Counties,
Towns, and Pa-
rishes following.

	No.	Boys	Girls
St. Margaret's Leicester 1712	2	40	10
Lockington	1	20	—
Loddington 1716	1	15	—
Loughborough Cl.	1	—	20
Rothesy	1	12	—
Sileby	1	14	—
Stony Stanton	1	—	—
Swineford	1	16	—
Thrustington	1	15	—
Thurcaston	1	12	—
Waltham on the Wolds	1	—	—
Wimondham	1	37	—
Wirksworth	1	—	—

Lincolnshire.

	No.	Boys	Girls
Afferby	1	50	—
Barnoldby	1	7	—
Barrowby	1	12	—
Barlings	1	—	—
Barnack	1	10	—
Bennington	1	12	—
Billingburgh	1	16	—
Billinghay	1	—	—
Bilsby	1	10	—
Binbrook S. Gaebrial	1	—	—
Boston Cl. 1714	3	75	50
Brent Broughton	1	—	—
Bucknall	1	12	—
Burgh	1	—	—
Burton Coggles	1	14	—
Great Carleton	1	25	—
Carleton Moreland	1	3	—
Church Hicham	1	16	—
Erected 1715	5	—	—
Croft	1	30	—
Crowle	1	20	—
Denton	1	30	—
Digby	1	3	—
Dowsby	1	—	—
Edenham	1	25	—
Epworth	1	6	—
Eresby Cl. 1716	1	26	14
Faldingworth	1	—	—
Fillingham	1	20	—
Folkingham	1	14	—
Glenworth	1	—	—
Gosberton	1	10	—

G 2

47 633 94

Charity-Schools In the Counties, Towns, and Pa- rishes following.				Charity-Schools In the Counties, Towns, and Pa- rishes following.				Charity-Schools In the Counties, Towns, and Pa- rishes following.			
No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.			
2			1			1					
1	10		1			1					
1			1	20							
Grantham			Wrangle 1712								
Gretford cum L.			Wrawly 1712								
Willshorpe 1712			Wroot 1712								
Haconby 1713	1	6									
Great Hale 1712	1	18									
Hannestone	1										
Hanworth 1712	1										
Harmston	1										
Hatcliffe 1712	1										
Hatton 1712	1	14									
Holton cum L.	1	10									
Beckering 1712											
Horbling 1712	2	20									
Ingham 1712	1	10									
Kelsey St. Mary	1	10									
Kilby 1712	1	4									
L I N C O L N	3	120									
Louth	1	40									
Ludbrough 1712	1	12									
Maltby	1										
Marsh Chappel 1712	1	4									
Marston 1717	1	15									
Netlam 1712	1	12									
Nofton 1712	1										
North Coates 1712	1										
North Somercoates	1										
Owersby 1712	1	12									
Rathby 1712	1	20									
Rippingale 1712	1	24									
Ruskinton	1	20									
Scawby	1	20									
Sedgebrook 1717	1	15									
Siston 1718	1	6									
Skellingthorp	1	25									
Spalding W. 1712	1	24									
Spilsby Cl. 1716	2	24	16								
Stallinburgh 1712	1	4									
Stamford pt. M.	1	42									
Stickney 1712	1	30									
Stow 1712	1	20									
Surfleet 1712	1	20									
Thorpe 1712	1										
Trusthorpe 1712	1										
Utterby 1712	1	3									
Waddingham 1712	1	16									
Waddington	1	20									
Walshingburgh	1	10									
Wibberton 1714	1	10	10								
Wilsford 1717	1	4									
Witham on the Hill	1	18									
Wootton 1712	1										
54692	26										
46636	259										
502	W										

A LIST of the CHARITY-SCHOOLS in NORTH BRITAIN, With the Time when they were set up.

TOWNS.	PARISHES.	BOYS.	GIRLS.	TOWNS.	PARISHES.	BOYS.	GIRLS.
	No. of Sch.				No. of Sch.		
Hirta or St. Kilda 1710	St. Kilda	1	28	Broughty	forward	27	803 189
Strowan 1717	Bracadale	1	40	Bellie 1721	Bellie	1	38 13
Glenelg 1721	Glenelg	1	21	Ruthven 1721	Botarie	1	95 26
Ardlebeg 1723	Trotternish	1		Badevochill 1721	Kirkmichael	1	20 8
Torfeith in Mull 1721	Torleish	1	36	Skiraldvie 1721	Alvie	1	16 7
Kilfinchen in Mull 1721	Kilfinchen	1	16	Kincardine 1721	Abernethie	1	28
Pennigowan in Mull 1721	Pennigowan	1	15	Laggan 1723	Laggan	1	8 4
Kilmalie 1720	Kilmalie	1	33	Tullichonie 1714	Edinkillie	1	15
Tombowie or Fallin 1720	Row	1	31	Culphern 1714		1	17 9
Ardlewigg 1720	Tarbat or Arachor	1	11	Drammoyn 1714		1	12 8
Salachie 1721	Buchanan	1	32	Tillidivie 1714		1	18 9
Parknock of Duchsrie 1723	Drymen	1	16	Kintosfach 1717	Dyke	1	23 13
Gartmore 1719	Port	1	31	Park 1723	Auldearn	1	21 12
Strathyre 1714	Balgiddier	1	14	Abertarph 1722	Bolleskine	1	24 6
Lochearnhead 1714		1	37	Stratherick or Bolleskine 1722		1	16 4
Bridge of Keltie 1723	Callendar	1	50	Moy 1722	Dalaraffie	1	12 9
Bridge of Turk 1720		1	27	Kilmorack 1717	Kilmorack	1	40 21
Cullenloigle 1722		1	24	Larg 1721	Dornock	1	17 7
Lochearnside 1714	Comrie	1	45	Scaurie 1723	Quirness	1	22 2
Glenlednoch 1714		1	58	Langwall 1722	Faar	1	19 4
Glenartna 1714		1	32	Stroma 1723	Canasbee	1	37 15
Strowan 1718	Blair Athol	1	39	Hoy 1719	Hoy	1	28 28
Kilchonan 1723	Kilchonan in Ranoch	1	29	Gremsey 1719	Gremsey	1	27 20
Glenmuick 1714	Glenmuick	1	34	Firth 1717	Firth	1	49 40
Cobbleheugh 1721	Glentanner	1	42	Stenhouse 1717	Stenhouse	1	44 26
Cannacraig 1721	Crathie	1	28	Harray 1712	Harray	1	21 14
Corgraph 1723	Strathdon	1	34	Evie 1717	Evie	1	44 33
Carry'd	forward	27	803 189	Orphire 1723	Orphire	1	32 9
				Eddaymiln 1719	Eddy	1	23 15
				Westray 1719	Westray	1	42 5
				North Ronaldshay 1719	North Ronaldshay	1	23 20
				Shapinsay 1723	Shapinsay	1	27 4
				Unst 1721	Unst	1	70
				Halsmorton 1720	Halsmorton	1	22 11
				Total		60	1733 591

A LIST of the CHARITY-SCHOOLS in IRELAND.

Brought from	Sch.	Boys	Girls	Sch.	Boys	Girls	Sch.	Boys	Girls		
Pag. 53	22	266	104	—	24	338	98	—	30	339	143
54	29	437	108	—	31	483	84	—	25	334	30
	51	703	212	55	821	282	55	873	173		
	55	821	182								
Total of Sch. &c.	161	2397	567								

An Account of Charity-Schools set up
in the Southern Parts of Great
Britain, as the same has been trans-
mitted from Whitsontide 1723, to
Whitsontide 1724.

Berks. — **Cholsey.** A School erected 1723.

Gloucestershire. — **Ampney Crucis.** A School for 30 Children,
kept at the Charge of a private Gentleman.

Herefordshire. — **Withington.** A School for about 20 Children.

Hertfordshire. — **Sabridgebottom.** A School for 36 Boys Cloath-
ed, by voluntary Contributions of the Mi-
nister and his Parishioners.

Lincolnshire. — **Barnack.** A School for 16 Children, towards
the Support of which the Minister of the
Parish has prevail'd with the Trustees of a
Bequest some Years since, of about 7*l.* per
Ann. left at large to the Use and Relief of the
Poor of this Parish, that the same should be
apply'd this Way.

Oxfordshire. — **Blet Norton.** A School for 12 Boys and 8
Girls, supported by the Minister and one of
his Parishioners.

Suffolk. — **Mallon.** A School for 6 Children, Cloathed
and Taught at the Charge of a Lady.

Wilt. — **Witton.** A School for 30 Children, set
up 1721.

Schools

**Schools in NORTH BRITAIN, reported
since the last Account.**

Ardlesbegg in Trotternish Parish, a School
Erected October 1723.

Bridge of Meltie in Callendar June 1723, for
50 Boys and 20 Girls.

Glenrigg in Grangemouth, May 1723, for 34 Boys
and 22 Girls.

Laggan Erected May 1723, for 8 Boys and
4 Girls.

Diphite. Erected June 1723, for 44 Boys and
23 Girls.

Pitcairn in the Parish of Auldearn, Erected June
1723, for 24 Boys and 12 Girls.

**Schools in IRELAND, reported since the
last Account.**

Cavan, — Killmore. The Bishop of the Diocese having
built a School-Houle 1723. Ten Boys are
now taught in it, and Cloath'd at his Lord-
ship's Charge.

Cork, — Carrigaline. The Minister of the Parish has
engag'd a Master to teach the poor Children
thereof gratis.

Kilshannick. The Incumbent has given to a
Schoolmaster a House, Garden, and two
Acres of his Glebe Land, to teach the poor
Children of this Parish, and a private Gen-
tleman contributes 5*l.* per *Ann.* during his
Life for the same Purpose.

DUBLIN, — St. Ann's Parish. The Minister and Parishes
here were so pleas'd with the Behaviour
of the Charity Children in this Church at
their

their last Anniversary Meeting, that soon after they open'd a School for Teaching and Cloathing 30 Boys.

Longford. — **Longford.** 22 Boys Taught and Cloathed by charitable Contributions; the School Erected 1721.

Louth. — **Dremiskin.** 10 Boys taught and Cloathed by Contributions of the Minister and Parishioners; Erected 1722.

Roscommon. — **Abby-Bopple.** A School for 12 Girls, set up by a charitable Lady. And the School for 32 Boys increased to 40.

Tessatarah. A School for 12 Boys,
Wicklow. — **Baltinglags.** 6 Boys put to School here by the Minister of the Parish.

Note. The Number of Children in several of the Schools formerly reported, are considerably increased.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys	Girls
At L O N D O N ,	Page 42	133	3223 2041
In other Parts of South Britain, —	Pag. 51	1223	18443 3679
In North Britain,	Pag. 52	65	1753 591
In I R E L A N D ,	Pag. 55	161	2397 567
Total of Schools		1577	25816 6878 6878
Boys and Girls			32694

June 1724. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys. Note also, There are 280 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; But the Publisher hereof would be very thankful for a more particular Information.

B O O K S

Proper to be used in
CHARITY-SCHOOLS.

A Bible, New Testament, and Common-Prayer Book.
 The Bishop of Chester's Christian Institutes.
 The Church-Catechism.
 The Church-Catechism broke into short Questions.
Lewis's Exposition of the Church-Catechism.
 Archbishop Wake's Commentary on the Church-Catechism.
 Dr. Worthington's Scripture-Catechism.
 The first Principles of Practical Christianity.
 Dr. Woodward's short Catechism, with an Explanation of
 divers hard Words.
 A new Method of Catechizing.
 Prayers for the Charity-Schools.
 The Christian Scholar.
 An Exercise for Charity-Schools upon Confirmation.
 Pastoral Advice before, and after Confirmation.
 The Whole Duty of Man, by way of Question and Answer.
 An Abridgment of the History of the Bible, which may be
 bound up at the Beginning or End of the Bible.
 The Anatomy of Orthography: Or, a practical Intro-
 duction to the Art of Spelling and Reading English.
 Lessons for Children, Historical and Practical, &c.
Monro's Essay on Christian Education.
 Dr. Talbot's Christian Schoolmaster.
 Mr. Turner's Spelling Book.
 An Exercise against Lying.
 An Exercise against taking God's Name in vain.
 The Way of Living in a Method and by Rule; or a regu-
 lar Way of Employing our Time.
 Directions for the devout and proper Use of the Common-
 Prayer, in the daily Service of the Church.
 Cautions and Directions for the more devout Performance
 of the Publick Worship of God.
 The Devout Psalmodist.

Sermons.

*Sermons at the Anniversary Meetings of the
Charity-Schools in London,
preach'd by*

	Anno
Dr. WILLIS, Dean of <i>Lincoln</i> , now Lord Bishop of <i>Winchester</i> , ——————	1704
Dr. STANHOPE, Dean of <i>Canterbury</i> , ——————	1705
Dr. KENNEDY, Dean of <i>Peterborough</i> , now Lord Bishop of <i>Peterborough</i> , ——————	1706
Dr. GASTREL, now Lord Bishop of <i>Chester</i> , ——————	1707
Dr. MOSS, Dean of <i>Ely</i> , ——————	1708
Dr. BRADFORD, now Lord Bishop of <i>Rochester</i> , ——————	1709
Dr. SMALLRIDGE, late Lord Bishop of <i>Bristol</i> , ——————	1710
Dr. SNAPE, now Vice-Chancellor of <i>Cambridge</i> , ——————	1711
Lord WILLOUGHBY <i>de Broke</i> , ——————	1712
Sir WILLIAM DAWES, late Lord Archbishop of <i>YORK</i> , ——————	1713
Dr. ROBINSON, late Lord Bishop of <i>LONDON</i> , ——————	1714
Dr. WAKE, now Lord Archbishop of <i>CANTERBURY</i> , ——————	1715
Dr. GIBSON, now Lord Bishop of <i>LONDON</i> , ——————	1716
Dr. TALBOT, now Lord Bishop of <i>Durham</i> , ——————	1717
Dr. LUPTON, Preacher to the Honourable Society of <i>Lincoln's-Inn</i> , ——————	1718
Dr. SHERLOCK, Master of the <i>Temple</i> , ——————	1719
Dr. KNIGHT, Vicar of St. Sepulchre's, ——————	1720
Dr. MARSHAL, Chaplain in Ordinary to His Majesty	1721
Dr. BOULTER, Lord Bishop of <i>Bristol</i> , ——————	1722
Dr. WATERLAND, Chaplain in Ordinary to His Majesty, ——————	1723
Dr. WILSON, Lord Bishop of <i>Sodor and Man</i> , ——————	1724

Sold by *J. Downing* in *Bartholomew-Close*.

THERE

(2)

THERE having sometimes happen'd much Difficulty in obtaining a LEGACY given to the CHARITY-SCHOOLS, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done after this Manner.

ITEM. I A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County of for the Use of the said School.

. And if melechtham in ymwoL R yd blos.